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Pulpit

VOL. XI, NO. 9 SEPTEMBER, 1958

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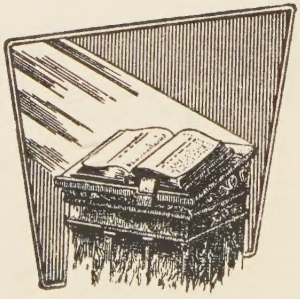


EDITORIAL COMMENTS

This month's themes are "Adding Zest to Life" and "World Communion." Next month's emphases will be "Reformation Sunday" and "Day of Grateful Hearts." November topics will be "Advent Highlights" and "Christmas," and December themes will be "Hope for Sinners" and "New Year Perspectives."

BOOKS FOR PULPIT PREACHING

They Teach Us to Pray by Reginald E. O. White is an unusually appealing examination of prayer based on interpretations of the praying disciplines and insights of a variety of Biblical personalities. Although the author seems at times to force both personalities and ideas into his book's pattern, he does offer many splendid perspectives and devotional ideas. (Harper & Brothers, 204 pp., $3)

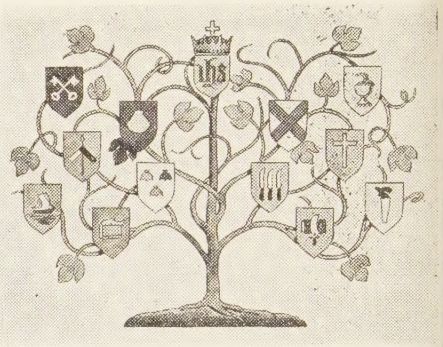
The Wisdom of the Fathers by Erik Routley contains extracts from the writings of seven early churchmen — Origen, Clement of Alexandria, Cyprian, among others—on fundamental concepts of faith. To the author's vigorous translations have been added his illuminating commentaries and explanations of ideas such as Bible reading, grace, church unity, and knowledge. The book makes the thoughts of the founders of Christian theology extremely relevant to present-day quests for religious understanding. (Westminster, 128 pp., $2.25)

Notable Sermons from Protestant

(Continued on Page 31)

SYMBOLS OF FAITH: The Vine and the Branches

Friedrich Rest
United Church of Christ
Evansville, Indiana



"I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (John 15:5).

This is one of the cardinal symbols suggested by the words and life of our Lord. The vine was, of course, employed by Ezekiel, Isaiah and the Psalmist as a symbol of Israel, and Jewish coins often pictured the leaf of the grapevine. In the new covenant, however, Jesus Christ is the true Vine and the Father is the vinedresser.

(The illustration above is reprinted from Mr. Rest's book, **Our Christian Symbols** and is used through the courtesy of his publisher, Christian Education Press, Philadelphia 2, Penna. — The Editors.)

(Continued on Page 32)

Pulpit Preaching

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Address subscription orders to PULPIT PREACHING, Post Office Box 2088, Jackson, Mississippi. In Great Britain, address subscriptions to Religious Book Shop, 79 Reginald St., Luton, Bedfordshire, England.

Published and printed monthly at Jackson, Miss., by the Tombigbee Publishing Co. Subscription Price: U. S. and Canada, $4.00 per year; other countries $4.50 per year; single copies $.50. Entered as second class matter at the Post Office at Jackson, Mississippi under the Act of March 3, 1879.

DONALD MACLEOD

THEODORE P. FERRIS

R. LOFTON HUDSON

Adding Zest To Life

ING LIKE KINGS

onald Macleod, Princeton Theological Seminary, Princeton, New Jersey

They which receive abundance of grace . . . shall reign in life by one, Jesus Christ (KJV). Through Jesus Christ, men by their acceptance of his more than sufficient grace . . . should live their lives like kings (Phillips) Romans 5:17.

me day Frederick the Great of ssia was walking along a pathway he outskirts of Berlin, when ac- ntally he brushed against a very man who was proceeding in the osite direction. "Who are you?" d Frederick, out of idle curiosity. m a king," replied the old man nicly. "A king!" laughed Fred- k, "over what kingdom do you n?" "Over myself," was the proud y.

his man could be one of us. Yet, second thought, the majority of re not in his class or happy state ind. He was in the enviable posi- of being on top of life because rdly he was living as a king; he a monarch where the mastery of gs was indispensable. While for most cases life is on top of us that chiefly because we are not nphant within. Not readily do we n that it takes far more than a of possessions and a system of l connections in order to live as s.

muel Shoemaker, in his book, **Conversion of the Church,** says he believes there are "three s of life on which men live: the l of instinct, the level of consci- , and the level of grace." And of these factors produces its type among the multi-colored eties and complexities of human ty.

me live by instinct. As Leslie D. therhead put it, "They go along as if life were one vast conjugation of the verb, to eat." Their wants are never satisfied and without any pattern or purpose in life they plunder and steal their way through the bounties of a society to which they have contributed nothing and from which they demand everything. But they are not without irritating fears, insecurity, and uncertainty, and they agree with Omar Khayyam and say:

Into this universe and **why** not knowing,
Nor **whence,** like water willy-nilly flowing,
And out of it, as wind along the waste,
I know not whither, willy-nilly blowing.

Others live by conscience. But it is not a conscience sharpened by a sensitivity to the voice and will of God, but unhappily blunted by conforming to the status quo and the current popular philosophy that "anything goes." These feel a sense of duty to maintain the law, but only to save their own skins and to keep out of jail, rather than in willing and doing good for goodness' sake. None of these ever breaks out of the melancholy treadmill of habit to which his dulled conscience chains him. And all his life can be summed up in A. E. Tousman's cheerless lines:

Yonder see the morning blink:
The sun is up and so must I,
To wash and dress and eat and drink

And look at things and talk and think
And work, and God knows why.

But to live as kings, to reign in life, some other way, some different means, is needed. Dr. Shoemaker indicates that it is the way of grace. This has been described epigramatically by P. T. Forsyth when he said that "unless there is within us that which is above us we shall soon yield to that which is around us." And human experience has shown us that this "around us" is the only horizon and reward that mere instinct and conscience can reach or provide. Indeed Paul was plainly aware of this as he unfolded his great argument in his Letter to the Romans. There he rehearsed the age-old problems of law versus grace, moral defeat versus spiritual victory, sin versus salvation. And in the grim struggle and encounter his master stroke was the core of our text: "They that receive abundance of grace . . . shall reign in life by one Jesus Christ."

But how can we talk freely and intelligently about grace, a word which is alien to the interests and concerns of the man in the street today? Grace, he says, is only some vague thing that preachers quibble about and theologians have discussed in heavy and dusty tomes upon the library shelves. Yet grace is basic to our religion; indeed our Christianity, including our contemporary streamlined version, is nothing if we leave it out. Our critical problem is that so few know what grace is and the reason is that in so much of our modern religion we have been handling "cheap grace," which Dietrich Bonhoeffer described as "the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession . . . . Cheap grace is grace without discipleship, grace without the Cross, grace without Jesus Christ, living and Incarnate." But real grace is a tremendous, costly, and revolutionary matter. It is seen, as Robert McAfee Brown writes, in "God's deci sive action in overcoming for us th enslavement sin had wrought upo us, in giving to us a forgiveness w could not achieve for ourselves o earn for ourselves, and in giving u the power that belongs to the nev man in Christ Jesus . . . To do thi took the Cross."

There is a difference then, obivou and striking between living by in stinct and conscience and living b grace. It is the difference Paul claim ed when he said, "By the grace c God I am what I am." For you an me it is the difference between livin as kings and living as slaves, betwee being on top of life and with lif crushingly on top, between reignin in life and running the whole gamu of moral defeat.

Now everyone asks, How can get it? The interesting, indeed sobe ing, fact is that you and I can't g it. As Dr. Buttrick says, "A terribl thing to tell an American audienc 'You can't get it!'" Paul said, "The that receive abundance of grace . . And incidentally this is one way i which we differ sharply from th Roman Catholics who regard grac as something which is injected in the individual by means of the Sa raments and hence the priest is handler of the grace of God and ca exercise control over it. But accor ing to the New Testament Goc grace is his own activity and all v can do is to receive it. No one ca earn it. No one can grab it. As Do ald Baillie comments, "The grace God is his wonderful free love cor ing into our hearts through Jes Christ. When it does come, it chang everything. . . . Then all natural begin to live for the things for whi Christ lived and died." It is the o clear road to the mastery of life a only by a complete surrender of o whole life to God can we realize t power, usefulness, and victory th it brings. "They that receive abun ance of grace shall reign in life one, Jesus Christ."

ow then do we reign in life?

I

Ve are in the world, but not of world.

Ve are all in this world. We did request it, but at any rate we here. But there is a broad differ- e between being in the world but of it. To be in it is our inescap- lot. To be of it is our own moral ice. Those of us who are merely he world are constantly in a state ncertainty; we are victims of cir- stances and are pushed around forces too big to cope with or down. But the man who lives by e, although in the thick of things, ever a part of the mess nor a y to it. His whole destiny is in ds greater than his own, his gains given to a glory not his own, and hopes are for a future not his . As George J. Jeffrey has said, the realm of the spirit there are self-made men." A real Christian ns in life, because the day to day ia do not shake him. "The secret happiness is to possess a power places us beyond the power of gs," wrote Alistair Maclean. And power of God's grace alone, re- ed, appropriated, and used, will rantee us nothing less than that.

will banish thee," roared the an Governor Pliny at a Christian stood before him. "Thou canst for the whole world is my Fath- house," came the reply. "I will thee," screamed Pliny. "Thou st not, for my life is hid with ist in God," said the Christian. will take away thy treasures," atened the Governor. "Thou canst " said the prisoner, "for my treas- is in heaven." "I will drive thee y from man, and thou shalt have friend left," continued Pliny. ou canst not," came the answer, I have a Friend from whom thou st not separate me!"

r, hear St. Cyprian, writing in the d century, "It is really a bad ld. . . . Yet in the midst of it I have found a quiet and holy people. . . . They are despised and persecut- ed, but they care not. They have overcome the world. These people are the Christians — and I am one of them."

II

We are above the world, but not out of the world.

Once the grace of Christ enters the life of any man he is a new person, but that grace becomes in him, among other things, a loving concern for the needs of men. The real Christian is above the world, but never out of it. And this work of grace makes the big difference between Christianity and the pagan religions. Stanley Jones tells how, when an epidemic swept through his district in India, he asked two Brahmin saints to leave their wayside meditations and help him with the diseased and dying. "We are holy men," they said. "We don't help anyone."

Remember how Jesus said on the morning of the Resurrection, "I ascend unto my Father and your Father; and to my God and your God." And by this he meant that all his genuine followers would be co-workers with God because they were co-heirs with himself. "The Christian's life," said Evelyn Underhill, "is lived in the open, not in a pious cubby-hole." He does not run from the world to live in a state of passive removal from its agony and stress, but he confronts reality with all its difficulties and reigns in life by the vital energy of God.

III

We are for the world, but not with the world.

President Mackey, of Princeton Theological Seminary, wrote, "We become related to Christ singly, but we cannot live in Christ solitarily." Some people we know live by instinct and mere duty; they go along with everything the world suggests and become wholly identified with its

passions. They are with the world. And they leave the world a worse place than they found it. But the Christian who lives by God's grace in Jesus Christ is always for the world—enthusiastically in favor of its betterment, enlightenment, and transformation, although he is never with it in the sense of being a party to its lower desires and baser impulses. He's saved by grace, but not solitarily; he wants the world to be saved too. And with the sure step of a kingly life he moves purposefully among men and by the warmth of Christ's burning presence in his soul he changes the ordinary into something superior, the rough into smooth, and the dark into light.

This is the destiny of all who receive abundance of grace. They live like kings. And it can begin simpl by letting Christ do it for them.

The late Henry Sloane Coffin tel of a Scottish minister who was e route through Niagara and he deci ed to see the Falls and visit the fan ous Cave of the Winds. His descri tion suggests our theme: "It is lik living amidst the break-up of an ol universe or the creation of a nev You are shut off from the who world of nature and humanity f the time, enwrapt in this wild smot er of thunder and foam. Your on link with the entire world of huma ity is the presence of the hand your guide. You cannot see him, yc cannot hear him; all that you a conscious of is a hand with a pu in it."

HOW CAN I MAKE THE MOST OF MY LIFE?

Theodore P. Ferris, Trinity Church, Boston, Massachusetts

There is a story in the Gospels about a man who went to Jesus and asked him the question, **What shall I do to inherit eternal life?** According to St. Matthew's version of the story, the man was a young man. His life was still ahead of him, with its possibilities still unexplored and, as far as we know, when he thought about eternal life and asked what he should do that he might have it, he was thinking not only of life after death, but primarily of life here and now. In words more familiar to us, he was asking, **How can I make the most of my life?**

I

A young person sooner or later is almost sure to ask that question in one form or another. He has lived long enough in the world to see some of its pitfalls, and he has also seen some of the people who have fallen by the wayside. He knows enough about life to know that it does not unfold automatically, that one does not make the most of his life simply by chance. He knows that he has certain raw materials in himself deal with, some of them good ar some of them not so good; and h knows that he has to work within th framework of certain given circur stances and conditions, a framewo given to him by inheritance and l environment. Given these conditio and these raw materials, he asks th question, **How can I make the mo of my life?**

In St. Luke's version of the sto the man was a ruler of the Jews, a in Mark's version there is nothi said about his being either a rul or young, he is simply a man. Accor ing to Mark, he was a man who ca to Jesus in great urgency; he ca running, and he threw himself dov at Jesus' feet. All three of them, ho ever, agree on this, that he was ric he was a man of great wealth. Ther fore, it is possible, I think, that he m not have been a young man looki hopefully into the future, with clean slate behind him and a bla one before him, asking innocen and sincerely how he might ma the most of the things that God h

en him. God may very well have n a mature man who had already ed and who was looking, perhaps, he shattered dreams of his earlier s. He had lots of money, and ney in the first place seemed to mise him everything. He had liv- with it easily and followed its lead erever it led him. But money, he lized more and more, had given nothing, none of the things that lly counted. So the question that asked of Jesus about eternal life plied another question, **What is sing in my life?** We might para- ase it in words like these: I have rything that I thought I needed; ave the things that most people nk make life worth living, but I e lived long enough to know that re is something missing in my life , when I look toward eternal life, I ask what I must do to inherit it, now that what I really mean to is, help me to find out what is sing in my life as it is now.

This is the point, I imagine, at ich most people are likely to ask question, How can I make the st of my life? In the beginning, in early years, when things are go- well, they may not think much ut it at all. Life seems to carry n along pretty much on its tide t least, that is the experience that st of us have. For myself, I know t was true. I didn't think too much ut life in the future; life was go- fairly well; I was enjoying my- ; I was doing what I wanted to and I did not ask any self-consci- questions about it.

lso, we think we know what we nt when we are young, and we go in the direction of the things we think we want. Take a man, instance, who thinks he wants to ke a success in business, and he nges into the business world with his heart and soul. He serves it h everything he has; he is shrewd, makes good guesses, he drives a d bargain, and he succeeds. He s on and on, to bigger and bigger things, he makes more and more money. He has a family that enjoys the money he makes and, sometimes unconsciously, keeps pressing him to make more. And then something snaps. All of a sudden, he comes to himself and says, there is something missing in my life. He may be like the richest man in the world who is said to have devoted himself to business "with a single-minded dedication — and stunning success." Now, as the report reads in one of our current magazines, he has few friends, no close family ties, and many fears and phobias. It is at a point like that that some men say to themselves, How can I make the most of the rest of my life?

Or a young woman starts out in the way that a young woman might, marries a man with good prospects, settles down in a home to raise a family, serves on a great number of committees, is committed to innumerable good works, climbs the social ladder slowly but surely, gets her children into schools that she thinks are the proper ones, and then, in her case, too, something snaps. Either life cruelly takes away something that is the key to the whole picture — her husband dies, or loses his money, or she begins to see the foundations crumble and to realize that in that family that she has built the real thing is missing. She has been so busy in so many things that she doesn't know her own children, and her husband is more like an occasional companion than a mate. At that point, she is likely to ask the question, How can I make the most of the life that is left to me?

Both the man and the woman are something like the couple who in the last great depression lost everything that they had, and said to their friends afterwards, "Our palace of dreams has collapsed, but we are building a cathedral out of the debris." For some people real life begins at that point.

II

Granted that the man in the Gospels is asking essentially the same question that we ask, is the answer Jesus gave to the man an answer he could give to us, or an answer that we could accept? Even before we hear the answer we are likely to say to ourselves, Now, don't expect too much. Times have changed, and life is very different now from what it was then, and the answer that Jesus could give to a man in Palestine two thousand years ago is not necessarily the answer that he could give to us. Let's look at it.

He told the man first to keep the commandments. I always feel when I read this story as though Jesus deliberately began in a low key. Sometimes he began the other way with "Follow me," but this time, doubtless in consideration of the person he was dealing with, he began at the bottom of the ladder. What he was saying was something like this: The first thing that you've got to do if you want to make anything out of your life at all is to fulfill the minimum requirements of community life. The commandments that he went on to mention were the commandments about social relationships, the regulation against murder, and theft, and adultery, and deceit, and dishonesty. All of them were regulations that control our attitude and our action toward other people. It is obvious that you cannot make anything of your own life until you are willing to recognize the rights of other people to make something of their lives.

Those of you who are fifty and over remember probably with great pleasure the stories of O. Henry. There was a biography of him written not long ago and in one of the reviews it was pointed out that O. Henry wrote some of literature's most engaging short stories, and that he had a grace of mind and manner that won nearly all who met him. And then it went on to say this: "William Sidney Porter (which was O. Henry's real name) was an alcoholic, a liar, a convicted embezzler. He betrayed his friends, deserted his family, fled the United States to escape prosecution, seldom paid his debts, deceived both his wives. He died on a June day in 1901 of cirrhosis of the liver, and he whispered to his nurse before he died, 'Turn up the lights. I don't want to go home in the dark.'" There was a man, you see, with enormous talents, great gifts, but in reality he did not make much of his total life because he had not learned to keep the commandments. He could not be loyal to the requirements of life in community, so that the rights and privileges of other people could be respected.

What could be more relevant to our generation of men and women who have little or no respect for the law, than this first requirement, **Keep the commandments?** I need not emphasize the fact that our young not only rebel in a healthy way against the authority of their elders; they are often unwilling to accept any authority at all, and expect to live their lives without any restrictions save those which they themselves see fit to impose.

The young man's response to Jesus was that he had kept all the commandments. (I wonder if he had kept them in spirit as well as in fact, but he said he had nevertheless.) Jesus then went one step further. He told the man to sell everything he had and give it to the poor. Jesus, you know, was always skeptical about money. Some people may think that it was because he never had any himself. I doubt if that was the reason. Some people may go to the other extreme and think that he was skeptical about it and suspicious of it because he thought money in itself was evil. I doubt if that was the reason. He was skeptical of it because he saw too many people become too attached to it. He knew that while poverty could make life miserable

a man, wealth might make life erable for a man, wealth might ke life dangerous. A man becomes devoted to the thing that seems him to make life mean something t he becomes its slave, and he n does things in order to serve ney that he would never have e if he had not been that kind slave.

his particular man is a case in nt. Money meant so much to him t nothing else could mean much nything, so Jesus said to him, The t thing you've got to do is to get of your money. That wasn't easy. s anyone ever made anything great of his life on easy terms? People n say that it was a terribly hard g that Jesus asked of that man, that it was unreasonable of him sk it. It was hard, but I always myself when I hesitate to let go the things that I ought to let go n my life in order to be attached im who is above everything else, s anybody ever made anything at of his life on easy terms? Isn't our experience that if you want life, life that amounts to some-g, life that is rich and full in ns of abundance, life that is eter- in quality — if you want real life, have to let the unreal go?

III

or most of us, it is not a question money. We don't have to get rid our money, because we don't have reat deal to begin with, but most s — I should say all of us at some e in our lives — have to let some-g go if we want to make some-g great of our lives. And of course e are many things, depending on person in question, but the one t I am most conscious of now, the that I think may be hardest and most essential for most of us to go is our illusions about ourselves. like to think that we are better n we are. We like to think that are going along pretty well, mak- as much of life as anybody has a right to expect, that we haven't any serious flaws, no great temptations, and no bad habits. Or, that the ones we do have we are handling as well as can be expected. That is what we like to cherish as an illusion about ourselves and, before we can do anything to make our life better than it is, we have to get rid of those illusions and see ourselves exactly as we are.

There is a wonderful story in **Look** about a Roman Catholic priest who became an alcoholic, a confirmed, chronic, apparently hopeless alcoholic. He is out of it now and ministering, as he says, to his worldwide parish of alcoholics. The first thing that he had to do before he could be saved was to separate himself from his illusion about himself. He has put it down bravely in these words. To me thing are very moving. "All my life," he says, "I will carry three indelible marks. I am a Roman Catholic priest. I am an alcoholic. I know I shall die a neurotic but I want to die a well-adjusted neurotic. I know I shall be a priest for all eternity, and while I live I want to be a good priest." And I shouldn't be surprised if it were harder for that man to cast away his illusions about himself, and see himself as he exactly was, than for someone else to give up all his wealth.

I don't know what this means to you; I cannot interpret this in terms that are specifically related to you. All I can do is to say this, that given the fact that you keep the law of social existence, then the next thing you have to do if you really want life that amounts to something, is to give up the thing to which you are attached, and which in turn leads you into a world of illusion. You will never make the most of your life that way. You may have to set it down in the beginning that at present you are a small, rather vain and proud individual, who likes his own comfort and prefers not to be disturbed.

IV

Then Jesus said to him, "Come and follow me." This is the part, I suppose, that we wonder about most. We say to ourselves, how can we follow him, him whom we have never seen, whose voice we have never heard, whose words are so difficult sometimes to understand, and who leads us in such hazardous ways. I have said that to myself many times, and when I am honest with myself, I know that that is only an excuse. Francis of Assisi followed him. He was separated from him by twelve hundred years, but he knew what he was like and he knew what he wanted, and Francis stripped himself of all that meant his old life of luxury and pleasure and followed him in such a way that people have been able to call him the most Christ-like man in the world.

You've got to want to do it, you've got to be drawn to him, you've got to be attracted to him as the kind of person that you would like to follow. Someone said just recently that to know a nation's taste in heroes is to know its outlook on life, and in one way Jesus has to be your Hero before he can be your Saviour. You've got to be drawn to that kind of person, the kind of person who is strong by being gentle, the kind of person who is not trying to get ahead in the world, but trying to do God's will in the world, no matter what it costs him, the person who is counting above everything else on love and care, affection and goodwill. You've got to want that kind of person as your hero, and then you've got to do something that will bring you closer to him, some one particular thing now this very day.

I don't know what it is. It may be some radical thing, like completely overhauling your scale of values. If the first thing in your life has been to get ahead in the world, either in the business world, the social world or the professional world, you will have to change that, and say that from now on the first thing in your life is to be of use. If you know inside yourself that your first concern is always for your own pleasure, no matter how polite you may look to other people, or how willing you appear to be to put it aside, then you will have to put that aside and say that from now on it is the happiness of other people that concerns you more and more.

As a matter of fact, the more we think about this, the more we realize that we ought to change the question itself, and that the question we ought to be asking more and more is not **How can I make the most of my life?** but, **What can I do so that Christ can make the most of me?** The man in the story, you know, couldn't take it. He went away sorowful, for he had great possessions, and he was too much attached to them to give them up. It would be interesting to know what he made of his life after that memorable scene, and also to think of what he might have made of his life if he had followed Jesus.

LOOKING AT LIFE AS A WHOLE

R. Lofton Hudson, Wornall Road Baptist Church, Kansas City, Missouri

When I gave this subject to the church secretary, over the phone, she facetiously said, "You spell that 'hole,' don't you?" That is almost correct. There is one book in the Bible that contains some of the rankest pessimism and skepticism in all literature. I refer to the Book of Ecclesiastes. It presents a kind of worm's eye view of life. Did you ever read it? I suppose that it is the most thoughtful book in the whole Bible. It seems to go deep, down to the very bed rock of human philosophy, and asks questions that ordinarily we turn our minds away from.

Most of us have reacted to the Book of Ecclesiastes like the person

o remarked to a friend about a
ent book: "O, aren't the descrip-
s in the book just marvelous!"
reply was, "I should say they are,
best I ever skipped."

ut whether we know Ecclesiastes
not, every one of us is forced to
pt some kind of philosophy of life.
l that is what this profound book
bout. G. K. Chesterton has said,
man is judged by the philosophy
keeps." The choice is not between
ing a philosophy of life or not
ing one, for every thoughtful man
n some sense a philosopher. The
ice is between having a good phi-
phy or a bad one, between hold-
our views consciously or uncon-
usly. We all entertain views,
nd or unsound, about life, death,
k, play, man, God, our own nat-
. and — most of all — about
ngs that matter most."

me few bitter souls despair of
ing any very satisfactory mean-
to our mortal existence. Keats
that philosophy would "clip an
el's wings" and "unweave a rain-
," but you must remember that
s died at twenty-six. And an
rican likened philosophy to
king in a dark room for a black
which isn't there." We may be
ing "bad reasons for what we be-
on instinct," but each one of
must look at life and decide for
self what he will major in — not
ly in college but in everyday
irs. The truth is, all of us have a
osophy of some kind long before
suspect it. "The unconsidered life
t worth living" (Socrates).

I

e writer of this Old Testament
does not ask as some have, "Is
worth living?" The man who asks
is a sick man. What he asks is
"Considering all of the possibil-
looking at life as a whole, which
of life is worth living?"

should be said, too, that most
s are like Channing Pollock's
, we ride off madly in all direc-
tions. The true Christian, however, will strive for a unified life with a hierarchy of values and a supreme loyalty that tends to smother lesser demands.

That is what this poetic drama means. The author presents several different views of life and looks frankly at each one of them. He sees the attraction of each, and does not mind looking at it. Like all people of strong faith, he does not trust after shutting his eyes. He comes with a pair of fresh eyes in each act and ends up trusting beyond what his eyes can see.

One word of introduction to Ecclesiastes should be given. It ought to have been called the "teacher" or "philosopher," as that is what the word that is translated "preacher" means. This unnamed author has written a most interesting book. Ernest Renan has said that it is the "only charming book written by a Jew." It was a favorite book of Frederick the Great, who referred to it is as a Mirror of Princes. And Schopenhauer says that no one can fully appreciate Ecclesiastes until he is seventy. I do not agree with that. I believe that any person who is willing to be thoroughly honest can appreciate this book. It is like the philosophy of Omar Khayyam — there is an undertone of sadness, a zest for life and pleasure — with this difference, that this writer has a firm faith in God and looks at life from his inadequate revelation of God.

The book begins with a kind of choral refrain which is repeated thirty-eight times during the book: "Vanity of vanities, all is vanity." It sounds like a symphony of pessimism, a kind of melancholy knell which tolls at the every turn saying that "life is empty, utterly empty, and ends in monotony and weariness."

I have referred to Ecclesiastes as a poetic drama. It might even be thought of as the "journal" of an ancient inspired thinker who tried about every way of life "under the sun"

and came to a conclusion at the end. What we must see is that the various views which are presented in the book — and herein is the dramatic aspect — are not the author's conclusion. Thus we see how absurd it is to quote verses from most of Ecclesiastes as the truth of God.

II

In the first chapter there is a kind of prologue which sets the mood for the remainder of it. The writer has sought the **summun bonum** of life and here is the condition as he found it:

"What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh: but the earth abideth forever. The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again. All things are full of labour; man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after" (Eccl. 1:3-11).

Then the first value is presented. It is wisdom and knowledge. It is roughly what we call "an education." But the more he learned, the more unhappiness he had (Read Eccl. 1:13-18, 2:12-17). "He that increaseth knowledge increaseth sorrow." He observes that as the wise man dies so-dies the fool. He says, in essence that you lie down and forget it al at the last. Why brother to learn? Does it make you any happier?

We smile at this viewpoint, bu where is a man who believes in learning just because it is the human and worthwhile thing to do? About al the average person is interested i learning is some "know how" in orde to make a living. Observe how fe college, or for that matter hig school, students are interested in phi losophy or literature. One reaso some people have little interest i the Bible is that they are forced t think when they read it.

The next act in this drama center the whole attention on wealth. H approaches this a little differentl from most people today. Most peopl make all the money they can, spen all they want to on self, and condem everybody else for being greedy. Yo can always tell the "have nots" wh are extremely covetous by their cr ticism of the "haves" as being diffe ent from themselves. After all, th test of sinful covetousness is not ho much you make, but how you us it after you get it.

The writer here looked at his po sessions: "I made me great works; builded me houses; I planted m vineyards: I made me gardens an orchards, and I planted trees in the of all kind of fruits: I made me poo of water, to water therewith the woo that bringeth forth trees: I got m servants and maidens, and had ser ants born in my house; also I ha great possessions of great and sma cattle above all that were in Jer salem before me: I gathered me al silver and gold, and the peculi treasure of kings and of the pr vinces: I gat me men singers a women singers, and the delights o the sons of men, as musical instru ments, and that of all sorts" (Ec 2:4-8).

He had everything, fine house gardens, pools, servants, the fin

er and furniture, singers, a tele-
on set in each room — perhaps
that!

The conclusion arrived at, after he
tried possessions as a supreme
, was this: "Whatsoever mine eyes
ired I kept not from them, I with-
d not my heart from any joy; for
heart rejoiced in my labour. . . .
n I looked . . . behold all was
ity and vexation of spirit, and
re was no profit under the sun"
cl. 2:10-11). It did not bring hap-
ss nor satisfaction. He says, "He
t loveth silver shall not be satis-
with silver; nor he that loveth
ndance, with increase; this also is
ity. When goods increase, they
increased that eat them; and what
antage is there to the owner
reof, save the beholding of them
h his eyes? The sleep of a laboring
n is sweet, whether he eat little
much; but the fulness of the rich
not suffer him to sleep" (Eccl.
)-12). He then points out two facts
ut wealth as an end. You leave it
behind when you leave this earth;
se who inherit it will squander it.
tter is a handful with quietness
n both the hands full with travail
vexation of spirit." (Eccl. 4:6).
n you beat that?

Next he tries pleasure. Up goes the
tain. The stage is glittering with
ns, gold, and fine, carved furni-
e. Out comes the young man dress-
like a rowdy. He has a wine glass
his hand. He reels. Every move-
nt shows that he is out for a good
e. He is going all of the gaits.
re are women dancers, and music-
s, and those who have the same
-drink-and-be-merry philosophy as
has. He may sow some wild oats
ile he is at it, but he is determined
drink life to the lees.

Listen to this actor on life's stage:
searched in my heart how to cheer
flesh with wine, my heart yet
ded me with wisdom, and how to
hold on folly, till I might see
at it was good for the sons of men
t they should do under heaven all
the days of their life. . . . There is nothing better for a man than that he should eat and drink, and make his soul enjoy good in his labor. This also I saw, that it is from the hand of God" (Eccl. 2:3, 24).

This sounds very much like Omar Khayyam's ideal situation, as he saw it:

A Book of Verses underneath the Bough,
A Jug of Wine, a Loaf of Bread — and Thou
Beside me singing in the Wilderness —
Oh, Wilderness were Paradise enow!

But you find him saying later what those who try sensuality always feel — deep bitterness and disillusionment:

Ah Love! could you and I with Him conspire
To grasp this Sorry Scheme of Things entire,
Would not we shatter it to bits — and
Remould it nearer to the Heart's Desire.

You see, a book of verses, a jug of wine, and thou, are not enough. All is vanity!

The news was blazoned out in New York papers in the summer of 1931 that Ralph Barton, a gifted caricaturist, had taken his own life. In a letter written for the public, Barton told of the life that he had lived: "I have run from wife to wife, from house to house, and from country to country, in a ridiculous effort to escape from myself. In so doing, I am very much afraid that I have brought a great deal of unhappiness to those who have loved me. . . No one thing is responsible for this suicide, and no one person except myself . . . I did it because I am fed up with inventing devices for getting through twenty-four hours a day."

III

Time forbids our viewing all of the various philosophies found in this

sees it dissipated into injustice. He looks at how seriously we take our little human projects and he is struck book. The author looks at power and by the stupidity of it all. The most pessimistic passage in the whole book, it seems to me, is Ecclesiastes 3:16-22: "And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work. I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him?"

One of the things that I like about this book is its utter honesty. I have never been able to admire people who deny the facts of our physical life. To say that death or pain or sin are illusions does not make sense. Why should we turn our minds away from reality? This writer looks the truth squarely in the face and says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). A part of this reminds us of Poe's poem which ends:

That the play is the tragedy 'Man,'
And its hero the Conqueror Worm.

It has always been so that thos who try life without God sooner o later find it dull, flat, and wearisom At least, that is the viewpoint of thi philosopher; and I dare say that h is correct.

But this negative aspect of th emptiness of the worldly life is nc all that our author has to say. It i true that he does not end in a not of joy or happiness. You must nc expect him who lived hundreds c years before Christ to have achieve the abundant life. He faces towar the end of the book two facts whic lend perspective and moral stabilit to his view. They are old age an the judgment.

Think of how life will look fro the end of this life. "Remember no thy Creator in the days of thy youth while the evil days come not, nc the years draw nigh, when thou sha say, I have no pleasure in them (Eccl. 12:1). Then he describes a aged person, the time just befor man goes "to his long home, and th mourners go about the streets" (12:5 Isn't that a classic description c death? I have talked with a numbe of people who have come close t death. They tell me that when yo realize that the end may be very nea your sense of values suddenly chang You think of how you lived an wonder if you would be as foolis if you had another chance.

The mother of the famous arti Millet gave this advice to her so "Go down and get the last day c your life and make it always yo company keeper." Think of how yo way of life is going to look just b fore you close your book and stri your last total. I wonder if today w have the courage to look at our liv as a whole and turn our attention t the really important things.

There is another translation c these words that seems equally im portant: "Remember now the Creato of thy youth before the evil da come." Take stock of the fact th God has created you and has broug

o your life some wonderful influ-ces. This may be the author's ught. It is certainly a sobering ught to those of us who have a d deal of life remaining. Wake now, before old age arrives, he saying.

The other fact which the author nts out at the end of the book is t of the judgment: "Rejoice, O ng man, in thy youth; and let thy rt cheer thee in the days of thy th, and walk in the ways of thine rt, and in the sight of thine eyes: t know thou, that for all these ngs God will bring thee into judg-nt" (Eccl. 11:9). "For God shall ng every work into judgment, with ry secret thing, whether it be d, or whether it be evil" (Eccl. 14).

Some people try to tell us that re is no judgment, that we will me back into the world again and e another chance at this mortal stence. I have yet to find one bit evidence for such a doctrine. Rath- the Word of God teaches that "it appointed unto men once to die, t after this the judgment" (Heb. 7). Jesus often spoke of "the day judgment," and declared that we uld give an account of even our rds in that day. And Paul said t "every one of us shall give an count of himself to God."

This appearing in judgment makes se to me. And for those who have courage to face it, it becomes a ng spiritual tonic. Shortly before death Katherine Mansfield, the t, was looking at her writings. th beautiful humility she exclaim- "Not one of these dare I show God." It would be a wonderful ng if each of us could live each day so as to be willing to bring every word and deed to God without fear or shame.

IV

The writer of Ecclesiastes comes to a conclusion that sends us directly to the New Testament for final instructions: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man" (12:13). This will lift life out of the bogs of pessimism and selfishness. Jesus said, "If a man love me, he will keep my words: and my Father will love him and we will come unto him and make our abode with him" (John 14:23). It is this fellowship in service and cheerful obedience that is God's best answer to man's doubt and skepticism. This is faith's reasoning and life's highest attainment. It is the life worth while!

Jesus came to save us from cynicism as well as sin. Religion begins with us human beings when we become dissatisfied with ourselves. Human selfishness, even human altruism, is not enough. The Christian life is not simply a way of life or a philosophy of life; it is more. It is first the presence of God in us, then the philosophy of life that grows out of that inner power. Jesus expressed it in the text of one of his early sermons: "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel" (Mark 1:15). What did he mean? He was saying that man is only half a man, without God. When we humble ourselves and open our hearts to Christ as Lord, then we begin to live. It is then that we find that way of life which is the best thing "under the sun."

ORTH QUOTING

E. Paul Hovey, The Federated Church, Lewiston, Idaho

God's promise of blessings must al-ys be conditional. "If you will ey," blessings will follow. If not, re-tribution! To expect God to bless disobedience destroys our faith in His character. It denies His good will

toward us and His wisdom in telling us what is right and what is wrong. It makes Him a spoiling father overlooking the rebellion of His children and responsible for their continuing in their waywardness.

Amos John Traver

* * * *

The dedicated Christian's life is a one-man or one-woman rebellion against attitudes and activities in his personal life, and those in the un-Christian world, which are contrary to the Gospel of Christ. By such manner of living he preserves and perpetuates the spirit and message of Christ and proves his obedience to one of Christ's most important commandments: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Ellwood C. Nance in **Are You A Salty Saint?**

* * * *

Charles Dickens in the 1840's said of Washington, D.C., that it had "spacious avenues that begin in nothing and lead nowhere." Those words, strangely enough, describe many lives. The life of a person without any religious faith seems to begin in nothing and lead to nothing, no sense of the meaning of life and no goal. Contrast that with the description of Jesus, given in the story of the Last Supper: "Jesus, knowing that he came from God and went to God . . . girded himself." Christian faith gives us a vision of the origin of life in God, and the destiny of life to God.

Halford E. Luccock

* * * *

Yes, it's fairly easy to se what's wrong with the church. But let us make no mistake. We are the church. If there is a fault with the church it begins in us. If man is at the center of things it's first and foremost because the human will and not the will of Christ possesses your heart and mine. Our prayer for the peace of the world has to begin in us. The church's new concern for the world, for the hunger and poverty and sickness of man, begins in us. The Church's seeking after unity begins in us, because it becomes an imperative that grows out of the very nature of the Christian faith that is in us Somebody's got to take a stand. A courageous and unpopular stand one of these days.

Tom Fleming in **Life and Work**

* * * *

How can genuine dedication be perpetuated? What do the prophets of old teach those prophets who are living now? The Israelite prophets did not vainly try to secure a repetition of their initial call, as glorious as that had proved to be. There could hardly be more than one inaugural call in their lives. Nonetheless, the reader of their books is impressed by the frequent indications of God's direct participation in their ministry. When in trouble, in doubt, or in pain or when faced by a baffling problem caused by the state of the nation during a particular crisis, the prophet called upon God. And God replied specifically and pertinently. Their was not once-for-all call to which they could look back wistfully as a a cherished memory. It was really a continuing call, affirmed and reaffirmed by the challenge and opportunity of swiftly moving events in their lives, through which and for the interpretation of which God appeared to them in power . . . Every public utterance by the prophet was thus a personal witness to his faith in God as well as a pronouncement of God's will for his people.

Otto J. Baab in **Prophetic Preaching** (Abingdon)

* * * *

Life as Jesus lived it is a brave thing; it aims not at personal advantage but at goodness and love. Its power to endure comes from God. And its story is ever being repeated in the lives of those who suffer for the Truth, who face hardship and exile as missionaries, who stay to nurse the sick and dying when others

ce fled in times of fear, who bear strain of poverty in the home, weariness at work, of ill-health and sorrow, with brave faces and unplaining voice. To keep oneself an and straight amid vice and evil mpanions, to face privation for the e of those we love, to dare to do unpopular thing because we know o be right — the courage which es these things is akin to that ich carried Jesus victoriously ough all that He had to meet.

W. M. Wightman in
The Life of Our Lord

* * * *

Sad Fact

A tactless man's an ornery cuss,
His bluntness has folk blinking;
And yet he just comes out and says
What everyone else is thinking!

F. G. Kernan

* * * *

Our assurance in making fateful deions is our ultimate faith in God as deemer, our confidence that the ure is in his hands, that neither alitarianism nor nuclear war can arate us from the love of God in rist Jesus.

To covet is not to desire. We may ire our neighbor's book and beg borrow or buy it from him. We long for many of the good things he possesses, and that is not necarily sin. To covet is primarily to ire unlawfully, to desire something which is forbidden and to de it with an inordinate passion ich overrides the right means or ich reaches after unlawful things uses unlawful methods. It means, money or power that one may nd it on selfish ends. Covetousness refore is unlawful desire or inrdinate desire.

The other commandments deal h overt acts; this deals rather with mind-set or disposition of the rt from which the sinful act proeds. As a climax and summary of m all, the tenth commandment s us that the evil desire to have what is not ours lies at the root of all those sins which mar and desecrate the soul of man.

Ernest Trice Thompson

* * * *

Many of you have read Nevil Shute's powerful novel, **On the Beach.** It describes the way in which the people of southern Australia, the only place on earth where life remains, as they wait the certainty of extinction as the effects of radiation released by intercontinental war move slowly southward. There are no spectacular scenes of holocaust. Much of the moving quality of the story depends on its quietness and understatement. Here are people still going about the ordinary affairs of daily life — keeping shop, planting crops that will never be harvested, conducting family life, even thinking in unguarded moments about a future for their children; yet actually knowing that within a few days or weeks there will be a final conclusion to the human adventure on this planet. As I read this story and was deeply moved by it, I found myself thinking that what we do with this very real possibility is perhaps the ultimate test of the adequacy of our faith. Most of the time our ability to find a meaning in life is dependent on the ability to imagine some continuity. Those who have no belief in the continuance of the individual after death still are unable to conceive that there will not be some kind of on-goingness. Whatever one has thought and wrought, however unnoticed, will become a part of the endeavor and accomplishment of the race . . . But totally we have to face the actual possibility of complete discontinuity — no on-going life, no continuance of the human story, no persons and no race even to remember. What can faith say to this possibility? Are the churches evading this issue? Or are they able to say. . . "Though the earth be removed, and though the mountains be carried into the depths of the sea, even from everlasting to everlasting Thou art

God." Can the communicators of faith sustain us in the extremity by conveying the knowledge . . . that beyond the end there is still meaning, because God has come into the strife and agony of man's life, has declared himself for us, and because in Him there is a truth and mercy and salvation that are indeed from everlasting to everlasting?

Truman Douglass in **The Church and the New Dimensions of American Life**

* * * *

"I believe" is harder to say than "I don't know," much harder than "I don't care." For the scientist, seeking knowledge and proof, it is very hard indeed, unless he admits that the impulse driving him to discovery is something beyond final proof. . . . it is supremely important for every individual not only to consider what he believes, but also to reflect, simply, that he can believe. This is the foundation of humility and wisdom, and of our hope for the future.

John Peck

* * * *

When I talked with the American Consulate in Edinburgh, I learned something about American youth. Our government knew that the "Peace Festival" to be held in Moscow was to be used for Communist propaganda, and feared that the average youth from America was not prepared to meet the onslaught of strange idealogy. Because of my status as a student for the Christian ministry, the consulate felt I would be able to study the effect of Communist propaganda without being affected by it. So I went to the Communist Festival. I began to realize how impressive propaganda can be in an atmosphere which is predominantly Communistic. Reasons for being against Communism were weakened, and new reasons for supporting Communism were forming. Progress was everywhere evident. Students saw that Russia is just as capable of progressing materially as any other nation, and could easily be the leade of a new age. As the masses of peopl shouted in unison for peace . . . a exciting hope arose: "The Utopia i coming! A perfect brotherhood o man — the classless society!" "Ma will learn how to be equal with hi neighbor because man is basicall good! Communism is the ideal of th future, it will bring equality." S students were impressed with Com munism. But was the Utopia pos sible? Those of us who were Christ ians had the only real defense agains the ideal of "Future Communism" a the Festival, for we knew that it i impossible for man to learn to b good on his own without God. As Christian I knew that because man nature is always sinful, Christ alon can deal with these sins, and there fore the Communist hope will remai disastrous for the world.

Stanley Mumford in **Whi worth College Bulletin**

* * * *

Why is the personal influence o great Christians not felt in the broa spheres of human life today? Has n the Christian citizen a duty to pe form in the nation as well as a plac to fill in the church where he is member?

Olav Eikland

* * * *

We make a living by what we ge but we make a life by what we giv

* * * *

The successful man is the one wh does what he has to do at the tim he hates to do it most.

* * * *

As yet, no one has invented a sel starting rumor.

Francis O. Wal

* * * *

A navy chaplain told of lookin out of his port hole and having a horizon of about two miles. Lat he went up on the deck and discove ed that the horizon view was increa ed to about fifteen miles. His horiz was extended because of his ov elevation. **Archie Hook**

GENE E. BARTLETT
JAMES G. K. BROTHERTON
PHILLIPS PACKER ELLIOTT
PAUL S. REES
J. R. BROKHOFF

E MEANING OF COMMUNION

Gene E. Bartlett, First Baptist Church, Los Angeles, California

n human affairs there are many
vs of saying things. We most often
sider words as the means of com-
nication. Or music is a language
veying to us the deepest emotions
the human heart. And strangely
ugh, silence can be a means of
mmunication, too. Joseph Fort
wton once said that he remember-
his mother's silences more than
words, for they were always
nificant. He said of her that she
ld be silent in seven languages!
, there are many ways of com-
nication.

esus made use of many of these
vs to convey His good news. No
n ever used words with such sim-
and moving effect as Christ. Yet,
message wasn't given by word
v. The touch of His hand on the
ered head of a sick person also
ke of the power of God. Or the
ch of His fingers upon the sight-
eyes of a man gave the faith
t restored his sight. Jesus used
ny ways of conveying the good
vs of God's love.

n those closing hours of his life,
must have chosen His means with
cial care. The cross was to speak
final word and speak it with
h power that it would be cherish-
as our deepest symbol. But even
ore the cross there was something
e said, and He said it at the Last
per He had with His disciples.
re He took the bread, as He must
e taken it every day of their be-
together, and the cup, which they
st have shared more times than
could count, and gave these a
cial meaning. They were to re-
in forever as the signs by which
would be remembering Him.

o, we come today as our brothers in Christ around the world shall come in their way and in their time. What do the bread and cup mean? What do these simple and eloquent elements say to the human heart?

I

First, they say to us, Remember and take hope. We have heard the words many times, "This do in remembrance of Me." Why do we remember Christ? In order that we may look back to something that happened once? Deeper, it is that by looking back we may look forward again with new understanding. As someone has said, it is the looking upon the past as a guiding post rather than a hitching post. We do need to remember Christ so that the words of the hymn can be fulfilled: "Mine eyes have seen the glory of the coming of the Lord." Once we have seen it, we look forward with new hope and with new confidence. Remember and take hope.

This came to me with vividness in the very early years of my ministry. One day I was called to a home where a man had come upon despair and great heaviness of spirit. As a young pastor I went to that home not knowing what I should do, though wanting very much to bring the grace of God to a man who needed it. We soon found ourselves talking about the earlier years and about the experiences which he had had as a younger man, finding his life work and making the decisions that led him to maturity. As he recalled more and more of his life, there came to him without a word from me the awareness that the goodness of God had touched him. In the years past when need had come, the grace of

God had been there. After a time he took my hand and thanked me for coming, though actually I had done very little. But together we had remembered some things, and in the remembering had seen that the common experiences of his life had really been sacraments of the divine Presence. Remembering these he found God coming close again, and hope was restored.

We may easily suppose that right now as you perpare yourself for the Communion service many memories crowd in upon you. They may be God's way of restoring your faith for the future. You will think of those who have touched your life in the past and of hours when thinking yourself at the end of your resources, you found that "our Father's full giving had only begun." These are but ways of helping to remember Christ. Having looked back in memory, look forward now in hope.

II

There is a second word that comes to us at the Lord's Table. Here the word comes, Believe and so receive. "And he took bread and blessed it and gave it to his disciples." Here is a time when we are not asked to give but only to receive.

In some ways to believe in order that we may receive is one of the most difficult things asked of us in the modern world. We are so constantly invited to do this or urged to do that, that we almost instinctively ask, What's the catch in it? But somehow for a few moments we must set aside the modern mood of skepticism, for it will close the doors to receiving the free gift of God.

You see, God's gifts are given because He wants to give them. There is neither trick nor deception in it. He has no ulterior but only an ultimate motive, the saving of our souls. His giving is more like that of a parent who brings a gift to a child not for some selfish motive but because of the joy he finds in giving it. That is the remarkable news of the gospe You do not need to persuade God t bring His greatest gifts into your life You only need to ask Him to help yo believe in order that you may receive

III

Yet, on this Sunday, particularl as we observe World Communion we are reminded that there is a thir meaning in this Communion. Finall there is the invitation, Come and b one. For here we are one people i Christ. Here we must make our peac with each other.

Sometimes people will speak to m about this, feeling themselves trou bled by the invitation which we us here at the Lord's Supper. They ar the words of John Hunter, "Ye wh do earnestly repent of your sins an are in love and charity with you neighbor." Hearing this some ar troubled. They have tried to be i love and charity with their neighbo and found it exceedingly difficul Yet, I believe deeply that if one trying to the fullest of his ability h ought to come. "As far as in yo lies," said Paul, "be at peace with a men." This is the requirement. T come to this table that we may re store our relationships with our broth ers in one of the deepest of its mean ings.

Many of you have heard me spea of an experience of a few weeks ag at Oberlin College. On a Sunda morning where many theologic students were gathered from som sixty-five different schools in ou country, we had a service of Com munion. We followed the order o service which has evolved in th Church of South India. The minist officiating at the communion tab was the principal of a theologic seminary in Bangalore. One of th interesting additions to the servic which had come to us from Ind is a time called "the kiss of peace When I saw this on the program didn't know quite what to expec Actually, it is an act of fellowsh

lving the shaking of hands ughout the whole congregation. egins with the officiating minister o turns to the one nearest him, ps both hands of his fellow wor- pper in both his hands and says, ay the peace of God be with you." h then in turn having received peace of God turns to his neigh- and passes it to him, repeating words, "May the peace of God be you." The officiating ministers down in the congregation and t each person at the end of each , and thus it is passed across ough the congregation. As this going on my eye was caught one of those dramas which isn't ly forgotten. A child not more n eight years of age was stand- beside a bishop from Germany. so happened that the greeting e to her first, and she in turn to give it to the bishop. I her turn shyly yet with confid- e to hold out her hands and grasp bishop's hands and say, "May the peace of God be with you." From the child to the bishop!

Didn't Jesus say it would be often so? At this table we come in equality. Have you ever thought that this is pictured in the very elements we receive? We all receive portions here. It is a bit of bread for everyone of us. There are no large cups and small cups. You may be a child or one blessed with the fulness of years. You may have wealth or you may be penniless. You may be one who has known the Grace of God over many years or you may be a new convert. You may have high position in our city or you may be a child in one of our schools. It makes no difference. At this table we all will receive the same portion. So, we will receive of the Grace of God. You cannot buy it, demand it, insist upon it, or set out by a crusade to gain it. It is His gift. It makes us all brothers in Him. Around the world today men shall hear the word: Come and be one.

E HOLY TRYST

es G. K. Brotherton, St. John's-Renfield Parish Church, Glasgow, Scotland

Peradventure the Lord will come to meet with me. Numbers 23:3.

n Westminster Abbey well over years ago, King Henry V of Eng- d was found one day by a court- celebrating Holy Communion at almost-deserted altar in a quiet t of the building, while a great wd of people filled the vast nave the Abbey, listening to an address a talented preacher. When the urtier enquired why he was not h the larger congregation in the e, the King replied, "I would her meet with my Friend than rely hear Him talked about."

We understand the King's meaning right but, in point of fact, real aching, can be such a means of arding Christ before the eyes of congregation that they feel it easy meet with Him. The spoken Word y be a means of communion with God, but the celebration of the Sacrament is perhaps a more vivid reminder of His nearness, even as that old Scots preacher, Robert Bruce, put it: "The Sacrament is appointed that we may get a better grip of Christ than we get in the simple Word — that I might have Him mair fullie in my soul, that He might make the better residence in me."

So on this glad festal day, by prayer and praise alike, by sermon and Sacrament alike, we may come to this Holy Place and say in joyous anticipation and devout preparedness, "Peradventure the Lord will come to meet with me." That was what Balaam said long ago, and while his is not always the best example to follow, it seems worthwhile to reflect on his action and

words. It seems a strange thing for him to say, since he was apparently not a Jew, not a follower of Jehovah, God of Israel; yet one of the lessons underlying this story is just that God's purpose can be furthered by any person who willingly submits to His guidance, and that the people of God, chosen and favored by Him are blessed eternally, no matter what the surrounding world may seek to impose upon them. And when we think of some characteristics of the background of this Old Testament story we see not only why God did come to meet with Balaam, but why today He keeps His Holy Tryst with you and me.

I

Balaam felt sure God would meet him in the **place of worship.** For this ancient soothsayer, there was no magnificent church, no hallowed temple, just a quiet spot on a hilltop; but it was there that Balaam worshipped God, just as surely as, in a later age, Someone far greater than he, more intimately than he, would withdraw from the throng and haste of life to worship God, to discover the Divine will and seek the Divine strength to perform that will. As at Gethsemane, Jesus Himself must often have used words similar to those of Balaam, "Stand by and I will go apart" — "peradventure the Lord will come to meet with me." So today men keep this Holy Tryst with God within the Church, the place of worship.

Of course, the Church is not the only place of worship ship and I know all about being able to meet God in a garden, by the seaside, upon the hills; yet so often these views are advocated when it suits people to believe them. It is a matter of simple fact that there is something in the Church that disposes our minds to worship and to prayer. That is the fact the Bible recognizes. In Deuteronomy 12:5 the Israelites were told never to forget "the place where the Lord your God shall choose to put His name, even the place of His habitation," and in Christ Jesus, God renews that promise of His Presence: "Where two or three are gathered together in my name, there am I in the midst of them." That is the fact too, that human experience endorses. Evelyn Underhill tells the story of a lady visiting Iona, that sacred isle off the West coast of Scotland. When she returned to the mainland, an old gardener asked her where she had been. She told him and he said "Ah, Iona is a very thin place." She asked what he meant by that, and he replied, "There is very little between Iona and the Lord." So, for most people, there is one place of worship that is a very thin place — a place hallowed by their own habit, or the devotion of others, a place where whenever they draw near, something touches their heart and they are ready to meet with God Himself. Marshal Foch kept constant company with God in that way. Once in the first World War, a staff conference was due to begin, but the Commander-in-Chief was not to be seen. However, a staff officer, who knew him well, said, "I think I know where to find him," and going to a ruined chapel nearby, he found that great leader kneeling in prayer before a shattered altar. The place of worship may be a magnificent Church where many congregate, or a smaller place where two or three gather, or a quiet intimate chapel in the individual soul, yet it is the place where God keeps His Holy Tryst with men.

II

For Balaam long ago it was also **the place of sacrifice.** According to ancient custom he had prepared a number of sacrifices and burnt-offerings, and he expected God to keep tryst with him at the place of sacrifice. So it may be for us, too, although there is a difference, as King David discovered in his Psalm of Penitence (51), in advance of his time: "Thou desirest not sacrifice, else would I

it. Thou delightest not in burnt-ing. The sacrifices of God are a en spirit; a broken and contrite t, O God, Thou wilt not despise." day, rather, God keeps tryst with round the Cross of Christ, the of His sacrifice. We no longer ve in the efficacy of the bodies en or the blood of rams, but we ve with St. John that "the blood sus cleanses us from all sin." For ill the place of sacrifice is Cal- and the symbol of sacrifice is the of Christ! The Cross is still enter of our faith, and though a mystery beyond our compre-ion, it does speak of Christ's fice for us, His meeting death we might live a wholesome and y life. "It was on the Cross," says James Reid, "that God did His me deed for our salvation. It there that He spoke in Jesus His ering word. It was there that brought human sin to judgment. se are more than historic facts. are deeds that repeat themselv-hen we kneel with open hearts re the Cross and there God may surely be found, judging, forgiv- redeeming." Yes, and as in re-nt imagination we gather today d that sacred spot, we may well His words, repeated as if to each "My broken body thus I give for for all, take, eat and live."

III

d seals His Covenant, God keeps Tryst, not only at the place of fice and the place of worship, also at **the place of duty.** Balaam a man with a great sense of what due, what was right, what was e done. Maybe he was not a ut Jew, but the story makes it r that, if God wanted him to do y a certain thing, then that was way his duty lay. Was it not use he was sure that he was in place of duty that he could so idently say, "Peradventure the l will come to meet with me"? ome ways the most helpful thing to remember today is the assurance of God meeting us in the path of daily duty. Long ago, St. Francis had that assurance and glady he acknowledged that he was as sure of God's nearness among the pots and pans of the kitchen as among the sacred vessels on the holy altar. Since then other servants of God have shared that experience.

One of my teachers, Dr. A. J. Gossip, tells how one night he found himself, after many visits, at the foot of a tall Glasgow tenement stair and saying to himself, "I'll go up there tomorrow." But then, he adds, "Some one passed me and went up. Just tired nerves, as you say, but I knew who it was and I heard Him say "Well, if you won't go, I must go myself." I saw indeed only shoulders, dreadfully tired shoulders, but I knew Who it was, flushed to my soul, and ran after Him. Christ and I went in together." If only more of us, pastors and peoples alike, had a sense of working with God and of God working with us, if only we knew Him near us yonder as well as here, in the market place as in this sacred place, in the duty of holiness as well as in the beauty of holiness, then we could say, without any "peradventure" at all, "The Lord will come to meet with me" — here, there and everywhere!!

In the place of worship, in the place of sacrifice and in the place of duty, God keeps His Holy Tryst with us, with you and me. That is a vital thought, for God always deals with individuals. That is why I have called this sermon, "The Holy Tryst." The word "tryst" would never be applied to a general or mass meeting. We'd call that an assembly, or conference, for it is much too big, too public, to be a tryst. Usually, the word tryst is applied to lovers, and always it means, if not a secret meeting, then an itimate engagement, a personal appointment.

So Balaam says, "The Lord will meet Me," so Gossip says, "Christ

and I." So it always is. Today you and I may have our hearts drawn to our Saviour's in the most sacred and inspiring Communion, for today's Holy Tryst is one of His appointing, offered to each one of us in His eternal love.

Olive Schreiner once pictured the bees over her head taking human form, and offering her baby their gifts by a touch. Wealth, fame, health all came, but at the touch of love alone did the child stir. This was the offer Love made. "In the greate dark, when he puts out his hand, h shall find another hand by it, an when the world seems against hir another shall say 'You and I' ". "Yo and I" — that's it! That is God's Wor the offer of His all-conquering, al pervading love! "You and I" — th is the World He is waiting to repe now to each responsive heart, for H is here, even in our midst, waitin and ready, to keep His Holy Try with each one of us.

NOT SERVANTS, BUT FRIENDS

Phillips Packer Elliott, First Presbyterian Church, Brooklyn, New York

Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends, for all things that I have heard of My Father, I have made known unto you. John 15:15

In these words Jeseus is telling men of the new status they are to have. To be a "servant" is to perform an important function. Jesus often stressed it, and He illustrated it in His own life. He said that He came among us as "One that serveth." Jesus thought of Himself as servant, and He said to His disciples "He that would be great among you, let him be your servant."

Yet there is a higher status which men may have and which is stressed in these words which form our text. The Master's followers are to be His "friends." This does not mean that they stop serving. That remains their central and constant task. But there is much more than that in their relationship to Him, and they find this in the experience of friendship.

I

Let us then think of this relationship as we gather around the Lord's table. Think first of how much we need His friendship. Everyone needs a friend. Man is not intended to live alone and apart. Our lives are balanced and aided and strengthened by our friends. Sometimes the need for friendship is quite desperate. We see a life going to pieces, physically and emotionally, and we believe that this would not happen if that person ha a friend. Everyone needs another c whom he can rely, in whom he ca confide, with whom he can shar When the ties of friendship are broke we feel a great lack and a great nee This happens frequently, and alwa brings unhappiness. Circumstanc beyond which we have no contr will sometimes break a friendshi faults of our own or of the othe will break it, misunderstandings an offenses, real or imagined, will brea it. In any case, the time comes whe the friendship no longer exists, an life feels its great loss.

For the need always continues f a friend. We need good ideas an we need high ideals, but even mo we need personal help. As stimula ing as it is to have food for the min and strength for the will, it is y more important to have the blessin of a life which is shared with o own. Nothing can take the place friendship.

That is where Jesus' friendship b comes so important. No circum stances or fluctuations can remov Him. Here are bonds which endu forever. Here is a relationship whic cannot be broken. Indeed a man faith is not really helping him un

ngs Christ as a friend. This is istinctive gift of our religion. It s to us good ideas and high and an institution, namely the h. But more important than it brings to us a Friend. One es the heart of his experience Christian when he is able to say o sing "I've found a Friend, oh a Friend, He loved me ere I Him."

II

there is another side to the relaip. Think of how much Jesus s our friendship. At first glance, eems presumptuous. He has vast rces of the spirit; can He posneed us? He had great courage, ffer, to be alone; does He want ompanionship? Are we not too ssed with our own importance we imply that Jesus has any for us? Yet friendship is always way. It has no meaning other- If Jesus calls us "friends" He s to be called by that same term. I am His and He is mine, for- and forever." Indeed we can of many times when the desire riendship came out in Jesus' life. very fact that the twelve gatherround Him, made His life easier, His ministry possible. He wantd took the disciples with Him, ll circle of them, into the most ate experience of His life, on the nt of Transfiguration and in the en of Gethsemane. When He from the deepest shadows of Garden and found the disciples ing, His words are filled with e for their understanding as He "Could you not watch with Me rief hour?" When, later, He was the Cross and a thief crucified e Him showed an appreciation hat He had been saying and do- the Master's relief is evident in words "Today thou shalt be with in Paradise," and an abiding of friendship is sealed.

So He asks for our friendship now. He wants not only our words and our deeds, but He wants ourselves, our lives. The Lord's Supper was the last experience of earthly friendship in His life. We think of Him, as we gather around this Table, as giving Himself to us in a complete act of sharing. How could He make it more complete than by saying "This is My Body, this cup My Blood, do this in remembrance of Me."

III

But as He asks the disciples to remember Him, was He not also remembering them? He had said "With desire have I desired to eat the Passover with you before I suffer." He wanted their friendship this night above all other nights and all other times. In Milan one sees the beautifully restored picture of the Last Supper by Da Vinci, and there notes that the disciples are arranged in groups of three. Here three, here another group, here another, and here the last three with Jesus in the center of them all. It is easier for us to see and remember them this way, and so we think Jesus must have seen and remembered them, one by one, two by two, all together as His friends.

Let us then seal this pact of friendship anew. It is the most precious experience of friendship we can have. We will have many friends across the years and we will be thankful for them. Some of them are sitting here by our side now. But time and change will alter this and our human patterns will give way, and our present friendships will dissolve. What will remain? This fellowship will remain, this friendship which He has desired and to which we respond. "I have called you friends," He says, and we can but reply in deep gratitude and humility that it is possible so to speak:

O give me grace to follow,
My Master and my Friend.

THE LORD'S TABLE

Paul S. Rees, First Covenant Church, Minneapolis, Minnesota

Ye cannot be partakers of the Lord's table, and of the table of devils. I Corinthians 10:21.

There are great moments in history when the words of a man bring so sharply into focus the issues at stake that those words themselves become part of history. That was true, certainly, when Abraham Lincoln, in 1858, made his famous speech on slavery as an issue that divided the north and south. His ringing words, "I believe this government cannot endure permanently half slave and half free," have taken their place among the classical quotations of all time.

This, in principle, was the situation that the Apostle Paul faced when he wrote his letter to the Corinthian Church. Corinth was a city of idols and of idol temples. It was a city of vast corruption.

Here were these Christians, most of whom had been converted from idolatry and its associated evils. As Christians, they attended the Christian love feasts, which ended with the observance of the Lord's Supper — the breaking of the bread and the drinking of the wine.

But as citizens and, I suppose one might add, as ex-idolators, they would also attend some of the heathen feasts at the temples. You are not to do this, warns Paul. An idol in itself is nothing, but an idol as a symbol is the work of sinful human hands turned into an object of worship.

Paul's argument is this: As the partaking of the bread and wine in the Communion service is a mystical sharing in the death and life of Christ, so the joining in heathen festivals is a mystical sharing in the work of Satan that lies behind the system of idolatry. Between these two, Paul insists, there can be no compromise. For the Christian there must be a clean break with idols. "Ye cannot be partakers of the Lord's table, a of the table of devils."

Now, having caught something the atmosphere of this text, I shou like to single out this phrase, "T Lord's table," and dwell on it as he fully as possible.

Here is the first time that the pression appears in Christian usa It has, since Paul's day, become u versal as one way of referring to t Communion Service. Our wo "table" comes from the Latin "tab la," meaning, quite simply, a **boa** The word that appears in the Gre New Testament is one from which get our English word "trapeziun meaning a four-sided plane figu with no sides parallel. Precisely w Paul should have chosen this Gre word is not clear. What is **clear** is th the structure which holds the ele ents of bread and wine, whatever shape or composition, is the symbo meeting place of the living Christ a His worshipping disciples. It is t place where their spiritual uni with Him is reaffirmed and enric ed. It is the place where their life sharing with one another — the sh ing of love and joy and gratitude a understanding — is strengthened a deepened. It is a place where a thi as ordinary as a **board** becomes t hallowed means by which Christ tally meets and spiritually rene His people.

This latter fact has power, it see to me, to lay hold of our imaginati and set it marching to distant a remarkably interesting places. If t meeting we have with our Lord the Communion table is a wort spiritual experience, then **every** tab before which we stand or at whi we sit becomes "the Lord's tabl For, you see, when the Savior cho simple material substances like bre

wine and ordained them for per-
ual use in the most solemnly spirit-
of all Christian festivals, He was
g away with the hard-and-fast
erence between "secular" and
red," "material" and "spiritual."
was saying, in effect, the spiritual
s not repudiate the material; it
eems it. It does not spurn the
erial; it sanctifies it.

et us see what this means in
s of the **tables** that belong to
's common life.

I

think, for example, of the table
see in the thousands of shops and
s where we do our buying and
ng — the **counter.** In a land like
erica the counter is the symbol
e world's most colorful and co-
l system of merchandising.

ow let me ask you, buyer or sell-
Is that counter the **Lord's** table?
hould be.

ecall the dramatic story of our
d's cleansing of the temple, as
in the Gospel by John. The high
st and his henchman had a fatly
ative "racket" going. Jesus broke
p. "And when he had made a
rge of small cords," says John,
drove them all out of the temple,
the sheep, and the oxen; and
red out the changers' money, and
threw the **tables**" (2:15).

hese counters, which might have
holy, were corrupted by greed,
oitation, and crookedness. They
e not the Lord's tables. Hence
had to go.

ave you ever heard of Webb
? Don't look on the map. It isn't
e. Webb City is not a city. It is
rug store—perhaps the world's
t unusual and certainly one of its
t gigantic drug stores. It is locat-
in St. Petersburg, Florida, and
rated by a man whom everybody
n there knows as "Doc" Webb.
loes in excess of fifteen million
ars worth of business a year. A
years ago one-seventh of that
ual volume was off-sale liquor.

Then, one day, the startled citizens of St. Petersburg heard the announcement by "Doc" Webb that he was tossing out the liquor department of his store. When asked why, he said, "I began to follow the bottles and to realize the trouble those bottles could and did cause." He added, "I could not longer accept the responsibility of furnishing the means to make people drunk, to befuddle their brains, perhaps cause them to commit terrible crimes."

What would happen to the counter in **your** business if you were to dedicate it to the Lord as **His** table? Do you not think **He** would see to it that you dealt the right sort of merchandise across that counter—goods that would make life richer, not poorer, that would make people happier, not meaner? Do you not think He would call for honest measure, and full weight, and fair prices, and just treatment both of employees and customers?

At our Communion service the bread that lies broken on the table is made of wheat. The breakfast food that some of you sell across the counter of your store is likewise made of wheat. Consider the two. I would not have you degrade the sacramental meaning of the wheat on the Communion table, but I would have you upgrade the sacramental principle that should be at the heart of that package of breakfast food.

Look at it! From God came the wheat kernels, and the rain and the sun to grow them. From God came the skills that have gone into the processing of the wheat into a palatable cereal food. From God came the honesty that has gone into the manufacture and now goes into the selling of the product. If this be true, and if this be confessed, then the breakfast food too is sacramental. And anything in our business that is not thus sacramental is detrimental.

II

Again, I think of the table that

many of my professional friends know as the **drawing board.** It is used by engineers, architects, designers, artists.

In Ecclesiastes 9:7, the writer says, "For God now accepteth thy works." Three verses later he says, "Whatsoever thy hand findeth to do, do it with thy might." It's easy to draw the inference, isn't it? When you are convinced that God will accept your works, you can put your heart and ardor into them.

I am filled with admiration for the men who, coordinating a creative mind with a skilled hand, sit at the drawing boards projecting a thousand things on paper before ever they appear in steel or stone or wood. But I want those drawing boards to be altars! I want them to be the Lord's table. Why? Because I know that if the end-products of those drawing boards—the skyscrapers, the motor cars, the bridges, the television sets—are divorced from the sacramental presence of God, they will give us only a civilization of death.

A Christian architect in one of our great cities, after referring to what he calls 't'he ravages on human personality" produced by the overcrowded, unsanitary slums of his city, tells of the thrilling sense of spiritual achievement that was his when he drew the plans for a new housing development for that blighted area. He had the feeling that he was helping to bring about those conditions which, as he put it, "will release human lives to a fuller chance of becoming real integrated persons, where the Christian gospel of liberty and love will have a chance to develop and reflect itself in their environment and aims." Architects who work in that spirit are ministering at the Lord's table.

III

Or think, if you will, of the table that our physicians and surgeons call the **operating table.** I can find impressive proof in the Biblical accounts that Jesus healed people b direct action, but I can find not shred of evidence that He ever at tacked or discredited the physicians He did say, "They that are whol need not a physician, but they wh are sick" (Matthew 9:12).

If this church were full of doctor today, there's one thing I should lik to say to them: "Gentlemen, I know there is no substitute for professiona ability. But after more than thirty five years of calling on the sick I ca assure you that most of your patient are more confident of you, not less if they realize that you are a man o faith in God and one who practice prayer."

I have stood in the operating roon in another city, where a dear frien of mine was performing a delicat piece of eye surgery. I have had visiting surgeon—in this case he wa from Greece—say to me, when it wa all over, "He is an artist!" He is!! Bu he is that because, in part, I believe he is a man of prayer. He is a de dicated surgeon not alone in the pro fessional sense but in the Christia meaning of the word. His operatin table is the Lord's table.

Here is a revealing word from young physician: "A doctor, I fee needs to be more than an assistan of nature in the healing of body an mind; he needs to be personall acquainted with the One who heal body, mind, and spirit. Not just medical man and a psychologist, bu a disciple as well."

If such a man as that were t operate on me, I would have th satisfaction of knowing that he i serving as a priest of God at an alta which to him is truly sacred.

IV

I want you to think of one mor table that should be the Lord's—th **dining table.** This takes us right int the heart of family life. Try not t think of this suggestion as oddly re mote from the Communion servic It isn't. It was at an evening mea

hat Supper Room in Jerusalem, our Lord instituted the rite of Communion.

hat is more, the early Christians their agape, or "love feast," in homes, where they assembled fellowwship and worship. It ap-s that this feast led up to the mn observance of the Holy Com-n. And beyond this, let it be that it was misbehavior on the of the Corinthians in the agape the Communion which led Paul t forth an orderly account of how Lord's Supper was first instituted how it should be celebrated.

ok at that dining table in your e. Every day there is food placed n it. Every day there is conver-n carried on around it. Every there are looks exchanged across very day there are lives being lded about it.

o you mind being asked what is ening at that table in your home? re the food is eaten is there a rent and grateful pause for a prayer of thankgiving and blessing? Or do you and your family start eating in a way which, in this respect at least, is no different from the way pigs would start?

Is the table talk filled with bickering, complaining, and quarreling, or is it marked by happy attitudes, wholesome wit, and the discussion of worthwhile topics?

Are neighbors ridiculed, fellow church members gossiped about, and public officials held up to scorn, or does the conversation turn on pleasant things that neighbors have done, the troubles and sorrows of acquaintances that may be shared prayerfully by the family, or the heavy burdens and responsibilities of community and government leaders which should cause families of concerned citizens to pray?

These are not idle questions. They bring us straight to the difference between family tables that are under the rule of the devil and family tables that are truly the Lord's.

ONE BODY WE

J. R. Brokhoff, St. Mark's Lutheran Church, Charlotte, N. C.

Because there is one loaf, we who are many are one body, for we all partake of the same loaf. I Corinthians 10:17

the hymn, "Onward, Christian liers," we sing, "We are not divid-all one body we." How dare we that in a world like ours? These times when law and order are ntained at the tip of bayonets. world is broken up into e than a thousand pieces. Deep eys of hatred and prejudice de classes, races and nations. b is against the Jew. East against t. White against Negro. Capital-against Communism. Manage-t against labor. Republican inst Democrat.

a broken world like this, the istian world on this World Com-nion Sunday gives testimony to fact that basically man is one. over the world millions of Christ-ians will be coming to their altars to receive the bread and wine of Communion in obedience to the Master's command: "This do in remembrance of me." This unity is in Christ. Paul writes to the Corinthians: "Because there is one loaf, we who are many are one body, for we all partake of the same loaf."

I

Christians give testimony today that humanity has a solidarity. How is this true? As humans we have a physical solidarity. Each person is not a being by himself. He is related physically to all men. We should not think of ourselves as separate individuals but as a part of one gigantic super-man. Men are parts of

man.

St. Paul in Acts says that God made all nations of one blood. This accentuates our physical oneness. Cut any man and his blood runs red. Medical scientists assure us that blood is blood, regardless of the man it is taken from. No class, racial, or national characteristics can be found in blood. All men are made of the same basic stuff. Men are men. They are human. They all feel the same pain. They have the same feelings of joy. What hurts you will hurt anybody, even though he is at the end of the earth.

Also, we humans have a social solidarity. All of us are inter-related and inter-dependent. No man is a law unto himself. He canot avoid his humanity nor can he live as though he alone is in the world. St. Paul said, "No man lives unto himself and no man dies unto himself." More than four centuries ago John Donne wrote: "No man is an island, entire of itself. Every man is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less . . . any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

What each of us says or does has an effect upon society. It may be for ill. In the same manner, the good of one is shared by all the world. When Jonas Salk discovers a polio vaccine, he does not keep it for himself and family. The whole world shares in the benefits. Recently Finland lost its great composer, Jean Sibelius. Finland's loss was the whole world's loss. The good you and I do have worldwide repercussions because we are all one.

In the third place, we have a moral solidarity. As members of a family have a moral duty to each other, we humans have moral duties to our fellowmen. There is the moral duty shared by all to help the poor and needy. We often try to dodge thi responsibility. After Cain slew hi brother, Abel, he tried to escape th duty by asking God, "Am I my broth er's keeper?" The answer was "Yes. By virtue of being in the huma family, we have a moral responsibi ity to help all who are in need.

One common moral duty is t recognize the rights and privilege of all men as human beings and chi dren of God. We build artificial wal between classes, races and nation These are superficial and sinfu After we build them we develop sense of superiority and begin to di criminate on the basis of that sup posed superiority. God has no wal or fences between groups of me Why then should we? Peter face this problem after the resurrectio As a Jew, he shared the prejudice o his day against Gentiles. A Jew woul never think of going into the hous of a Gentile nor eating with him. I a religious experience Peter was tol "What God has cleansed, do not ca common." Later Peter was taken t task by his fellow disciples for cros ing the racial barriers. He explaine "I perceive that God shows no pa tiality."

As Christians we have a religiou solidarity. If there is anything th mankind has in common, it is in th fact that all men are sinful. The Bib declares that all have sinned and fa en short of the glory of God. Joh assures us that if any man says he without sin, he deceives himself an the truth is not in him. Any man wh is honest with himself knows fu well that he is the man he ough to be. From the time of Adam, a men everywhere have been tainte with sin that knows no boundari of class, race, or nation. At the tim of the Russian Revolution, Comm nists claimed there would be no pr stitution in Communist countries b cause prostitution was a "capitalis sin. In recent weeks Communis have become alarmed at the hig

ence of prostitution in their
ries and are concerned about
problem in Russia and in the
te countries. Sin is on both sides
e iron curtain. It is a universal

ce we are all sinful, we all face
rath of God. Paul reminds us
very man shall give an account
od. No one can avoid the final
of all men. Bach must give an
nt of his stewardship. No ex-
will be acceptable. "O man,
art without excuse." We come
to the Lord's Table as sinners.
ho comes with a sense of self-
ousness comes unworthily. This
is for sinners only, for Christ
to call sinners to repentance.

we stopped there, all mankind
l be in a most miserable situa-
Thank God, we do not have to
n in our sin. Because of our
e all are in need of a Saviour.
can redeem us? Who can make
t with God in our behalf? Who
ake us acceptable to God? Man
do it. He needs a Saviour.

re is only one Saviour for all
God had only one Son. This
on died on one cross and paid
preme sacrifice for the sins of
n for all time. Peter preached,
er is there salvation in any oth-
there is none other name under
n given among men whereby
st be saved." Jesus himself once
"No man cometh unto the Father but by me."

We all have need of this Saviour, and we may all have Him by faith. When we receive Christ as our Saviour, we receive from God the full forgiveness of our sins. We experience the tender mercy of our God. By faith, then, we have this in common: Christ our Saviour. As Christians we are in Him and live for Him. He is the loaf of living bread in which we, though many, become one by eating of that Bread in the Holy Communion.

Still we have the world as it is. Our world is one of strife, selfishness, and hatred. Right thinking people are becoming alarmed at the violence and rioting taking place in our country. They ask, "What can be done to bring America's many classes and races closer together?" Christians have the answer. It is so simple that men may turn it aside because of its simplicity. The answer is plain: when that men of all classes and races will kneel side by side at an altar rail to receive Christ, they will learn to forgive each other and to love each other. To be in Christ is to have the spirit of Christ. The spirit of Christ is the spirit of love and good-will. This is the answer for the seething, striving world around us. As we come to the Lord's Table today, we are demonstrating our unity in Christ and with each other. While kneeling let us pray that the outside world also may find this unity.

OKS FOR PULPIT PREACHING — (Continued from Page 2)

s, edited by Charles L. Wallis, llection of twenty-four sermons enting the vitality of the con- rary pulpit and suggesting the range and variety of modern hing. Among the contributors Hampton Adams, John Suther- Bonnell, Harold A. Bosley, Al- E. Day, Robert E. Goodrich, t A. Herring, Gerald Kennedy, K. McCall, Harold H. C. Read, S. Rees, Paul Scherer, Samuel M. Shoemaker, Ralph W. Sockman and Harold C. Phillips. The sermons are arranged according to such topics as Christian Growth, Churchmanship, Evangelism and World Outreach, and Advent and Christmas. (Abingdon, 208 pp., $2.95)

The Story of the Christian Church by Winthrop S. Hudson is a compact survey of the Church, written with verve and clarity, objectivity and scholarly competence. Here is a

chronicle which not only identifies the historical landmarks but also emphasizes the permanent legacies of the various periods. This is an exceptionally good volume for use by lay readers, church school teachers and youth. (Harper & Brothers, 107 pp., $2.25)

The Strong Comfort of God by Ernest Lee Stoffel is a volume of sermon-like messages, based on a well-rounded Biblical theology, which affirm that the God in whom we find good comfort "does not give peace without discipline" and whose "gift is in a gauntlet." Homiletic themes, illustrative substance a stylistic color combine to produce helpful and inspiring book. (Jo Knox, 159 pp., $3.50)

Power through Prayer Groups Helen Smith Shoemaker will be important book to individuals a churches which are searching greater fellowship in prayer. Dra ing from a wide and rewarding perience, the author explains meaning and benefits of all kinds prayer groups and then shows h they can be formed, nurtured a continued. (Fleming H. Revell, pp., $2)

SYMBOLS OF FAITH – (Continued from Page 2)

The vine, carved with crude skill, has been found on the graves of early Christians. Vine leaves or grapes are frequently depicted near the altars or Communion tables in our churches. The particular reference is the blood which was shed for the remission of sins. As the branches receive nourishment from the vine, so Christians are strengthened through fellowship with Jesus Christ. Birds, representing human souls, are sometimes pictured on branches of the True Vine.

When branches have shields representing the apostles, and other followers as well, the Vine and branches denote the union of Jesus Christ with His Church.

The stories of the lives of each Apostle symbolized might be stimulating material in a short series of sermons. A listing of the Apostles may be found in Matthew 10:3-4.

Many thoughts will occur. The vine implies that we are all members the body of Christ, each Christ being a branch of the vine, grow upon Jesus. Apart from Him we c not grow spiritually, nor can we b the fruit we are supposed to b Our inmost nature must be brou close to Christ's inner nature, if th is to be a vital connection.

God has arranged it that the f is borne by the branches, which turn receive their nourishment f the vine. Followers of Jesus are t much significant work in the wo a fact which is being understo more widely today than ever bef The Church is now thought of working force of pastor and peopl the community and world, ra than merely a group of people whom a pastor ministers.

Nothing is more unselfish than grapevine, for it bears fruit only others. Jesus came that others have life, and have it abunda (John 10:10).